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The Church and the Year Before Us

An Editorial

A Forward Step in Cooperation

Roswell P. Barnes

The Year 1940 in Religion

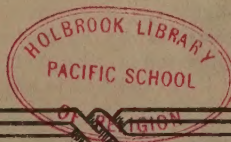
Winfred Ernest Garrison

What One Friend Found at Atlantic City

Jesse A. Stanfield

Wm. C. Dennis on President Roosevelt's Speech

(Page 18)



A. F. S. C. SPEAKS AS ONE HAVING AUTHORITY

The British Government's decision not to permit passage of food through the Blockade for the relief of hungry civilians in Europe should in no way weaken American concern for the destitute children and refugees. These innocent victims of war remain in their misery as a continuing challenge to our consciences. The American Friends Service Committee will carry on its efforts unabated to feed, clothe, and shelter as many children as possible with such foods and supplies as can be secured in Europe or may pass through the Blockade by special permission.

It is encouraging that the British Government stresses its willingness to permit medical supplies to enter Europe freely. The need for milk for infants, children and invalids, and vitamin concentrates as medical necessities, and the very urgent need for clothing, if death from exposure is to be avoided for many thousands, give hope that these goods may be permitted to pass through the Blockade under the definition of medical supplies.

At the moment, American Quaker workers in Unoccupied France are feeding more than thirty thousand children daily. These include ten thousand newborn infants that are given milk. About twenty thousand school children receive milk and rice at schools to supplement their meager diet at home. Orphaned and abandoned children of various nationalities, many of whom are in concentration camps, are wholly cared for by the Committee's representatives. Despite the British Government's foreboding that the furnishing of foods to Europe might be a military advantage to the Germans, the American Friends Service Committee cannot express too strongly the complete independence with which it works in France and the absolute control which it has over its supplies from the moment of arrival to the point of consumption. The bulk of the foodstuffs used by the American Quakers is purchased in Switzerland. Some foods are purchased locally for free distribution to the destitute. These purchases are costing about \$70,000 a month. We hope that we may continue to receive generous support from Americans of good will for the continuance and expansion of this work.

In so far as the American Friends Service Committee is concerned, there is no debate and there is no controversy. The facts are very simple and proved to our utmost satisfaction. We know by personal contact with the people in Southern France that literally millions are undernourished and some

are starving. We know that concentration camps are filled with hungry and ill-clad people who are destitute and dependent upon charity from overseas. We know from examination of thousands of children in France that they are physically unable to withstand the rigors of winter or overcome the prevalence of diseases due to lack of food, clothing, shelter, and soap. If we cannot answer all the questions concerning the total food resources of Europe, we at least know that whether there is an abundance of food or not, untold numbers of people are incapable of getting any.

The Service Committee is probably as well informed of the conditions in Europe as any private or governmental agency in America today. Basing our actions solely upon our experience in relief administration, we can assert categorically that there is no danger of seizure of our supplies by military authorities or interference with our administration. We have worked with complete accord with all governments concerned in Poland and in France. We have been invited to extend relief to the people of Norway and Holland with the understanding that we would set up our own controls and satisfy ourselves as to the needs. It is on such rather practical and simple terms that we base our plea to the American people to aid and abet the feeding of innocent civilians suffering the ravages of war, especially the children and expectant and nursing mothers. We see no possible military advantage accruing to any government from such disinterested service. We can argue it as strongly for the children of one country as for those of another. The question of partisanship should not enter the case.

SIGNALS

Amid the bitterness of life,
The discords of the daily strife,
The heart of faith can ever hear
A strain from heaven, sweet and clear:
"God lives, and God is love."

Above the blasts of battled guns,
Above the cries of slaughtered sons,
There rises high a comfort song,
A melody of ages long:
"God lives, and God is love."

Athwart the blackness of the night
That comes with death's remorseless blight
There gleam, across the starless sky,
The shining words: "Ye shall not die;
God lives, and God is love."

THOMAS CURTIS CLARK.

Maywood, Illinois.

MEMORANDUM ON DEFENSE TAXES AND PACIFISTS

From the Friends' Peace Committee
of the Philadelphia Yearly Meetings

War and defense taxes raise problems for the religious pacifist. Some feel that consistent Friends should not pay normal federal income taxes, because a considerable fraction of the national budget, even in peace times, is spent in preparing for war. Friends generally, however, have taken the position that they believe in government and in democratic processes of determining government policy, that they try to persuade their fellow citizens to spend national money only for right purposes, that they regret their failure to do this successfully, but cannot relieve themselves of their obligation to help maintain the government merely because their fellow citizens, by democratic processes, have included in the government's program some items which Friends disapprove. In general, therefore, Friends pay federal taxes.

With the rapid increase of government expenditures, largely caused by the so-called "defense program," certain taxes were increased last summer. In order to make use of popular approval of the "defense program" these increases were called "defense taxes," without, however, making any real change in their essential nature, which was that of taxes to raise money for the general funds of the government. The need for funds was increased by the "defense program," but there was no change of principle. Friends generally, therefore, continued to pay federal taxes, with increasing regret that such a large proportion of them was to be wasted, but still convinced that their duty to support government required them to pay.

Suggestions now being discussed for a separate "defense budget" and separate taxes to raise the money for it, make necessary the re-examination of their position by religious pacifists. A pacifist who feels no difficulty about paying taxes to the general funds of the government, even though some of those funds are used for purposes of which he disapproves, may well hesitate about paying separate "defense taxes" which go directly to a separate "defense budget." Such a person might feel compelled to refuse to pay "defense taxes" while at the same time continuing to pay taxes for the general funds of the government, thus showing his belief in government and his pacifist principles at the same time.

An individual who feels conscientiously unable to pay "defense taxes" while feeling that he should pay ordi-

(Continued on page 17)

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The Church and the Year Before Us

D R. GARRISON'S article in this issue, reviewing the course of religion in 1940, prompts a brief preview of the Church for the year ahead: not a preview, of course, in the sense of foretelling, but of appraisal and prospect—and of strategic opportunity and mission.

Imperatively, any approachably adequate consideration of the Church in 1941 must be had in relation to the world's tragedy of deadly conflict. On the one hand, the Church cannot hold aloof even if it would; on the other hand, it cannot, must not become a belligerent. As the Head of the Church has admonished the individual Christian, it must be in the world but not of the world.

Those within as well as without the Church have been prone to criticize it severely for not having made wars to cease. True, it must share its part of the responsibility for the continuance of this, the greatest of the world's collective sins. While divinely instituted, it is made up of finite, very human folks who find it extremely difficult to adjust their "of the world" relationships to the ideals of the Church. With all its frailties and failings, however, the Church is giving a fairly good account of itself during these tragic days. As indicative of this, we commend to readers the reports in these pages of the recent sessions of the Federal Council of Churches. As pointed out therein, while we have witnessed the progressive dissolution of political security and peace throughout the world, "within it (the Church) we have seen the bonds of Christian fellowship hold firm under the strain; still the Church remains least shaken of all our major institutions." And this has been achieved, not by compliance but by maintaining its divine witness.

In the very midst of the world conflict, the Church is pointing the way toward that cooperative order that must be substituted for the ugly nationalistic system of tooth and claw. With the formation of the World Council of Churches which proceeds across political boundaries, and with the steady advance of the movement for federation among the churches of this country, the Church is setting the example for the necessary "federation of the world" which was once but a poet's dream. May this creative movement be persistently furthered in 1941.

Because it is in the world yet not of it, the Church should take even more seriously its responsibility for applying its best and most creative thought to conceiving and urging the foundations of an enduring peace based on justice and freedom of opportunity. It is generally conceded that whatever the issue of the wars now raging, there can be no return to "normalcy," either nationally or internationally. The old systems are passing out, whatever our attitude toward them has been. What is to take their place? Right here is perhaps the severest test which the Church faces. Read this from the appraisal made at Atlantic City: "Probably the most immediate danger the Church confronts is that its membership in too large part consists mainly of respectable, decent folk who in action differ but little from their unchurched neighbors, and whose primary commitments of loyalty are not to Christ, as they suppose, but to the prevailing economic and political attitudes of their group." The Church must be committed to the fact that a new and sacrificial social order is imperative. What this may well mean in the reordering of our comfortable and privileged ways of life cannot be evaded. There can be no blinking of the sacrifice involved for us, as a nation and as a people. A great task of the Church this year is to instruct its membership on the fundamental issues of a just and constructive peace, and to instill in members the will of a generous and sacrificial spirit.

It is pointed out in the following pages that the Church has advanced to a new position in recognizing and safeguarding the rights of conscience in connection with conscription. No one can tell what developments the year may bring in this country's relation to the conflicts raging in the Eastern Hemisphere. Whatever they may be, the Church must continue to guard zealously the integrity of individual conscience. It must do this, not only for the sake of the conscientious objector, but for its own very life. Events have multiplied within the past few years to demonstrate that when and where the inviolability of conscience is denied, the church itself is soon suppressed. In maintaining vigorously for religious freedom, even when in that freedom the individual declines to comply with certain demands

of governmental policy, the Church is upholding the basic principles of democracy which the nation is arming to defend.

Meantime, while war continues to ravage and to devastate, it is both the duty and the opportunity of the Church to strive to keep open the channels of relief and helpfulness, and to inspire its members to a generous response to the poignant appeals made for the succor of suffering peoples. To do other is to belie the spirit of New Testament religion.

II.

We have mentioned a few of the major tasks and opportunities of the Church in 1941. There is the other and more personal side. How is the Church to fulfill these heavy responsibilities? To the extent, only, that we as individuals participate actively in its life and work, encouraging it to face creatively the day of its visitation. Of the various phases of the personal commitment which we owe the Church, we speak briefly of but one—that of church or meeting attendance.

In its October issue, the *Reader's Digest* published an article by Channing Pollock on "Why I Don't Go to Church." It was rather trite in content, presenting the hoary case for worshipping God in the out-of-doors, and deprecating the sermons of Protestant preachers for being narrow and other-worldly on the one hand, and for being superficial, on the other hand, when dealing with practical problems. Frankly, the article received much more attention than it deserved, for the chief reason no doubt that the publishers of the popular little magazine offered liberal prizes for the best answers to Pollock.

Out of 15,000 replies received, that by Roger William Riis, son of the late Jacob Riis, was given the first award, and appears as the leading article in the January number. After absenting himself from churches for many years, in the mistaken idea that they had nothing significant for him, Riis, journalist and publicist, began frequenting church services last

Spring and was surprised to find an answer to the spiritual need he had felt. Since that time, as he has travelled over the country, he has made it a point to attend church wherever he has been, and has found it to be "an exciting spiritual adventure." His findings are that the Church and religion go together, and that the critics of the Church don't know what they are talking about. He has experienced an uplift of spirit, and has discovered that the Church presents an "extraordinarily practical Christianity." Perhaps the clue to his satisfying experience is found in these words: "When you go to church you should actively seek something. You must not go like an empty bucket, waiting passively to be filled." The Riis presentation, while that of a roving observer rather than of one shouldering responsibility in a specific local church, is well worth reading.*

While we have been speaking in terms of the churches generally, our concern in this respect relates itself particularly to the Society of Friends and to more regular attendance upon meetings for worship. Statistics on meeting attendance as given in Yearly Meeting reports on the "State of Society" are far from what they should be, to say the least. In days of testing such as these, we need in a special manner to be a "gathered people"—gathered in a physical way in our places of worship, and thus gathered spiritually to inspire and strengthen us to carry on faithfully. We owe this to ourselves, individually, and we owe it to the Society of Friends, upon which heavy responsibilities are being placed. As one manifestation that we are rising to a fresh sense of conviction and cooperation, Friends may well purpose in their hearts that in the year 1941 they will be found "going to meeting" as on a deep spiritual quest.

*The publishers announce that, by addressing *Reader's Digest*, Pleasantville, New York, any minister may have, without charge, fifty reprints of the Riis article, entitled, "Now I Am For the Churches."

The Year 1940 in Religion

By Winfred Ernest Garrison

Associate Professor of Church History, University of Chicago

WHAT has the world done to religion in a year when militant secularism has been rampant if not triumphant, and what has religion been able to do in such a world?

For one thing, and perhaps the most important, myriads of people who ordinarily do not give much thought to religion have been compelled to ask themselves what a whole world would be like in which the guidance and restraints of religion were as completely renounced as they have been by the ruling forces in the nations that now seek to dominate it. The barbarians whose incursion destroyed the Roman Empire had already been Christianized, after a fashion. The neo-paganism of the present barbarian invasion defies both Christian faith

and Christian morality. In doing so, it has reminded even those who are habitually indifferent to religion that the Christian manner of life and thought, with all its imperfections in practice, is in large measure identical with what they have cherished as the elementary decencies of civilized life.

There is little tendency among thoughtful people at present to blame religion for not having prevented the war. Far more general is the opinion that the fault lies with humanity for having given too little heed to those values which religion exalts. But while it would be stupid to make "religion" the culprit, as though it were a person or corporation, the organized exponents of religion—that is, the churches—cannot be held guiltless of an unwar-

ranted complacency in the presence of evils which have given the aggressors their excuse and their popular appeal. Thoughtful churchmen realize this, and their mood is not one of self-righteousness. The note of penitence is often sounded.

FREEDOM OF CONSCIENCE DEFENDED

The Federal Council of Churches has declared that it is the duty of the churches in war time to defend freedom of conscience and the rights both of those who conscientiously object to military service and of those who conscientiously engage in it, to stand for an ultimate peace with justice and liberty for all, and to keep unbroken the fellowship of Christians across the battle-lines.

On the whole, the temptation to conceive of the European conflict as a "holy war" has been generally resisted, though that has not been easy in view of the vast preponderance of American sympathy with the Allies as long as there were any Allies, with Britain thereafter, and with the subjected peoples.

There has been relatively little pulpit propaganda for American entrance into the war, though a few conspicuous churchmen—Bishop Cannon, for example—have taken that position. Some, while not explicitly demanding that we send an army overseas, make Britain's cause so unreservedly our own that their expressions of adherence to it lack little of being a call to arms. These, however, are the voices of individuals, not of churches.

PACIFIST RANKS STILL STRONG

It is not easy to measure accurately the effect of world conditions on the volume and intensity of pacifist sentiment in the churches. In England, Canada and the United States it had grown to vast proportions before the war. Some British pacifists have rationalized their support of *this* war, but more than 52,000 British conscripts have made their declarations as conscientious objectors. In Great Britain, as in the United States, the number of new members of the Fellowship of Reconciliation, a religious pacifist organization, has been greater in 1940 than in any previous year. The "witness against war," issued by a large group of ministers of the United Church of Canada soon after the war broke out, at first evoked threats of both civil and ecclesiastical action; but the Church's committee questioned only the propriety of publishing such a statement, not the right of the signatories to hold the opinions expressed in it; and the civil authorities found no ground for objection to it.

The ranks of pacifists in the United States have suffered some notable casualties, but not many. Several of the larger denominations which are not predominantly pacifist in sentiment—including Methodists, Northern Baptists, Congregationalists, Disciples and Episcopalians—have provided opportunity for conscientious objectors to register so that they may have the same claim to exemption from war service that is generally accorded to Quakers. About fifty ministers, including many in the foremost rank of leadership and prominence, have constituted themselves the nucleus of a "Covenant of Peace Group."

Religious opinion was divided on the conscription bill. Before it became a law there was much opposition to it by individuals and by the religious press. After its enactment, they turned to methods of making it best serve the desired ends and the welfare of the men called into the service.

MISSIONS FACE SERIOUS PROBLEMS

Foreign missions throughout the world have faced unprecedented problems. Funds have been reduced, personnel has been depleted, and war measures and the ravages of war have unsettled the conditions of life on

mission fields. For example: German missionaries in India are interned; French missionaries and members of administrative staffs have been called into the army; missions conducted by Norwegian, Danish, Belgian and Dutch societies are left without support; in war-torn China, missionaries have continued their heroic work at peril of their lives; Japanese Christian leaders see their congregations drawn into the national religion and Christianity regimented into the service of the "new order in Asia." But the task remains and determination is undiminished.

A foreign missions conference held in New York, with the President of the United States and the Queen of the Netherlands among its speakers, broadcast the message that peace cannot return and civilization cannot go forward without freedom of faith and the worship of God. At the meeting of the Foreign Missions Conference of North America in June it was announced that the boards represented in it were sending out 300 new missionaries to fourteen countries this summer and autumn. Much of their work will be a direct service of relief to the victims of war. The Quakers, of course, are carrying on the ministry of mercy with which their name has become synonymous.

CHRISTIANITY ABROAD IN GRAVE PERIL

Christianity abroad has passed through many trials and has undergone changes not without interest to Americans. In Japan, the National Christian Council, (under native control, and against the protest of many missionaries) stresses "the harmony between Christianity and the national objectives"—that is, the "new order" of Japanese domination in eastern Asia and the war policy. Putting all small sects under the ban and requiring the larger ones to make changes of structure as the condition of continuing their legal existence, were only preliminary to the formation of a strongly nationalistic "Genuine Japan Christian Church" to unite them all—under pressure of Shinto officials. American Episcopal bishops in Japan had already been ousted.

In Germany, even the churches which struggled bravely for their liberties in time of peace seem to be loyally supporting their government in the war. Niemoeller, whose petition for release that he might go back into the navy was denied, is still in confinement. France is having a "return to religion" under the Vichy government, which has ended the 36-year-old rift between Church and State with the repeal of discriminatory measures passed in 1904 to restrict the influence of the Roman Catholic Church on education, and the promulgation of a law providing for instruction in morality in the schools. In Spain, Protestantism has been virtually suppressed: Bibles sent for distribution by the British and Foreign Bible Society have been confiscated and destroyed; divorce and civil marriage have been abolished. Rumania, after pursuing a cat-and-mouse policy with sects other than the official Eastern Orthodox for the past two years, has lately suppressed some minority groups, including Baptists, Adventist and Jewish congregations.

European Jews, after a little more than a year of war, enjoy full freedom and equality only in Great Britain, Switzerland, Sweden and Greece, though it is reported that the Danes are resisting anti-Semitic measures, and in the German-occupied Netherlands, on one Sunday in October, a protest against recent anti-Jewish decrees was read from every Protestant pulpit.

Not for many years have the problems of Church and State, religious liberty and the equal treatment of all faiths by the government presented so many difficulties both at home and abroad.

Plans for the introduction of optional religious teaching in public schools, either during or after school hours,

have been carried out in many places without producing much tension. Such systems have been put into operation this year in the grade schools of New York State and Tampa, Florida, the Pittsburgh high schools, and the higher institutions of Oregon.

CHURCH UNITY MAKES NOTABLE PROGRESS

Church unity projects have made measurable progress. Several denominations, including the Quakers, have declared their adherence to the World Council of Churches which is still in process of formation. The American sections of the continuation committees of "Life and Work" and "Faith and Order" have continued their studies and conferences. Methodist unity, which became a fact in 1939, became more fully operative in 1940, with the first united General Conference at Atlantic City in May.

Presbyterian and Episcopalian national bodies have approved the further discussion of the proposed concordat between the two, against substantial bodies of opposing opinion in both. The Episcopalians have voted to join the Federal Council of Churches of Christ in America. Overtures between the Evangelical Alliance and the United Brethren have reached a point where their complete merger seems imminent. Union among the three large Lutheran bodies, though still only a project and a hope, took a step toward realization at the convention of the United Lutheran Church at Omaha in October.

Baptists (Northern) and Disciples of Christ enjoyed a love-feast at the national convention of the former. An unofficial written conference among Congregationalists, Baptists and Disciples has been carried on through the past year.

CATHOLIC SOCIAL PRONOUNCEMENT

The most important pronouncement on social questions by the American Roman Catholic hierarchy since 1919 was issued early in 1940, by the Archbishops and Bishops of the Administrative Council of the National Catholic Welfare Conference. The statement discussed the whole range of social organization in the United States, calling for a social system half-way between the extremes of complete socialization and elimination of every kind of economic organization, and maintaining that a right social order must be based on moral unity. Two months later organization of the Catholic Conference of the South, which is pledged to apply the principles of social justice to the problems of that territory, was completed.

A resolution protesting any tendency to embroil the United States in the war was adopted by the Catholic Press Association at its annual convention in May. In September Msgr. Michael J. Ready, in a statement that informed sources interpreted as the American hierarchy's unofficial answer to reports that the Roman Catholic Church is pursuing a conciliatory policy toward the Fascist powers, charged that Roberto Farinacci, Italian Minister of State, was engaging in a "campaign of villification against the Holy See and the Pope," because of "the Christian compassion of Pius XII for the terrible sufferings and grievous trials of Jews throughout Europe."

The year 1940 saw the acceleration of previous trends in American Judaism. Various religious bodies adopted extensive educational programs. This activity was accompanied by an intensification of religious interests among Jews. Observers noted a marked movement back toward traditions on the part of liberal Judaism. There was an increasing emphasis upon ceremonials. Leading Jewish groups stressed the relationship between religion

and democracy, and reaffirmed their loyalty to democratic ideals.

INTERFAITH AMITY IS EMPHASIZED

Friendly and cooperative relations among the three major religious groups—Protestants, Catholics and Jews—is one of the primary essentials of national unity, which is itself a prime essential to national strength.

Progress has been made during the year in the development of good relations among these groups. Such progress does not merely happen, for there are many forces working in the other direction. Among the agencies promoting that unity of spirit which is our national defense against those malign forces, whether without or within, which would "divide and conquer," the most influential has been the National Conference of Christians and Jews and its associated Round Tables in many cities. The activity of these has been redoubled to counteract the propagandists of hatred and division.

Those of diverse religious traditions are not asked to sacrifice their distinctive convictions, but, under the leadership of these and similar organizations, they are learning to understand each other better, to do more adequate justice to attitudes and convictions which they do not share, and to work together on matters of common concern to them as citizens.

From Charing Cross

On Reading "The Kingdom of God," by Francis Thompson, in November, 1940.

Is it the dark, or the poisoned adder,
The snake of Eden, that caused my loss?
I can no longer see the ladder
That rose to heaven from Charing Cross.

A bomb has smashed its splendid pillars,
And blown its golden splinters wide,
And they went on their way, the killers,
As angels in their thousands died.

The wings that spread across the city
Have come to kill and not to save,
And bloody Thames, in very pity,
Has swallowed Christ beneath her wave.

I thought, out of engulfing sorrow
That all the host of heaven had fled,
Fearing to see, upon the morrow,
A city of the unlovely dead.

But as the terrible dawn comes creeping,
On a dark hill with a town beneath,
I see the Man of Sorrows weeping
O'er Salem's city—from Hampstead Heath.

And ere the pulse of sunrise limbers
With tremulous light the unstable domes,
I see Him nailed upon the timbers
Of blackened beams that had been homes.

But from the body of the Master
There flows a tide that none can stem,
And through the red glare of disaster
I see the new Jerusalem.

KENNETH BOULDING.

Hamilton, N. Y.

A Forward Step in Cooperation

By Roswell P. Barnes

Associate General Secretary, The Federal Council of Churches

WHAT was probably the most comprehensively representative group of church leaders ever to be gathered together from the United States and Canada met in a convocation of seven interdenominational agencies of the churches at Atlantic City between December 7 and 12. About 750 delegates to the various bodies were in attendance for all or part of the period. It was the first such convocation ever to be held.

For two days all the delegates were together in joint sessions. The Foreign Missions Conference of North America, the Home Missions Council, the Council of Women for Home Missions, the Missionary Education Movement, the National Council of Church Women, and the United Stewardship Council held regular annual meetings or special meetings on the days before the joint sessions, and the Federal Council held its Biennial Meeting the last two days of the period.

Permeating the addresses and group discussions were frequent references to the confusion, conflict and suffering abroad and at home and a constant awareness of the necessity for marshalling the divided forces of Christianity in order to meet the crisis more effectively. It was apparent that foreign missions, overseas relief, the ecumenical movement, and social problems at home all require comprehensive planning and a closer coordination of the efforts of the churches.

The joint sessions were devoted to the consideration of various aspects of four themes of general concern: the World Mission of the Church; the Church and the International Crisis; the Church and Social Change; and Christian Cooperation and Unity. The entire group in plenary session heard addresses by eminent leaders including: Dr. Adolf Keller of Geneva; John Foster Dulles of New York; Professor Halford E. Luccock of Yale Divinity School; Dr. T. Thayer Addison, Vice-Chairman of the National Council of the Episcopal Church of New York; and Bishop Ivan Lee Holt of Dallas, Texas. Following the series of addresses, the delegates divided into four seminar groups—one group for each theme—to spend six hours in more detailed study and to prepare summaries and recommendations which were brought back to a final plenary joint session.

At the joint banquet of all the delegates, Dr. George A. Buttrick, Presi-

dent of the Federal Council, analyzed the reasons for loyalty to the Church and defined its task in terms of its ministry of reconciliation, its witness to a transcending loyalty, and evangelism. Professor Georgia Harkness, of Garrett Biblical Institute, presented on behalf of a committee the biennial report on the State of the Church.

A notable advance in the unification of agencies was marked by the merger on December 9 of the Home Missions Council and the Council of Women for Home Missions. The new organization has taken the name, "Home Missions Council of North America," and includes the United Church of Canada and other Canadian churches. The President is Dr. G. Pitt Beers and the Vice-President Mrs. Norman Vincent Peale. The executives of the two former councils, Miss Edith Lowry and Dr. Mark A. Dawber, continue as co-secretaries of the new council for the present.

The outstanding event of the Federal Council's Biennial Meeting was the formal acceptance of the Protestant Episcopal Church into full constituent membership. Dr. George A. Buttrick,

President of the Council, in welcoming their delegates, said: "We hope and believe that the Episcopal Church will find in the Council an unfettered comradeship in Christ. We assure all Episcopalians that the Federal Council by its very constitution could not, and by its spirit would not, ever seek to be a Church above the Churches." The Rt. Rev. F. W. Sterrett of Bethlehem, Pa., spokesman for the Episcopalian delegation, assured the Council of the hearty participation of his group, saying, "We all have our differences in emphasis—we wouldn't be worth our salt if we didn't. But we feel that that which binds us together is infinitely stronger than that which separates us."

SOME IMPORTANT ACTIONS TAKEN

The gist of some of the actions of the Federal Council in its business sessions follows:

1. A recommendation that the Executive Committee appoint a committee to explore ways of bringing about closer association and understanding between the churches of this country and Canada.

2. A resolution that the Federal Council name a commission to be known as the Commission for a Study of the Bases of Just and Durable Peace, with members from Churches and from various Inter-Church agencies.

3. A resolution urging the appointment by Congress or the President of a commission on unemployment to devise plans for a long-range solution of the basic unemployment problem, recognizing that the present defense program offers no permanent solution.

4. A resolution calling upon the President of the United States and the Secretaries of War and the Navy to "take such action as will secure the fullest possible moral and health protection" for men in the new army.

5. A proposal for officers of the Council to call immediately a conference of the General Committee on Army and Navy Chaplains and representatives of other agencies to study the whole problem of the responsibility of the Church for the moral and spiritual welfare of "those communities adjacent to all training areas involved in the National Defense Program" and to devise measures whereby the churches may unitedly fulfill that responsibility.

6. Approval of plans for a conference in the fall of 1941 to consider vari-

GOD WILL IT SO

As centuries run, this battle that is on
Will have an ending, though it last for
years;

Advancing slowly through the aeons, man
Is nearer freedom than he now appears.

Though much of beauty perishes in
flames

And art is checked, there will be greater
arts;

Though bombing hordes contrive to do
their worst,

They cannot crush the hope in human
hearts.

The Universal Law commands: Create!
Give full expression to your deep desires!
No tyrant conquers long this primal urge
While man to liberty and truth aspires.

Though blood of innocence is running
red,

The seeds of wisdom will survive this
woe,

And man once more will take a forward
step:

He must advance, for God has willed it
so!

LUCILE CHANDLER.

Minneapolis, Minn.

ous suggestions for a closer coordination or possible unification of the major interdenominational agencies.

7. Adoption of an amendment to the constitution permitting the constituent bodies to appoint additional members to the Federal Council who must be lay men or lay women, not exceeding one-third of the number already provided.

8. A resolution, "in view of the disturbing conditions attendant upon the use of intoxicating liquor," calling upon the constituent bodies of the Council to join in promoting an educational program "to set forth the moral problems involved," and to work for "constructive action on this vital subject."

9. Voicing of "affectionate greetings" from the Biennial Meeting to brothers in Christ in all countries throughout the world. The message said in part: "In this hour of confusion and strife we rejoice that neither distance, nor language, nor race, nor national loyalty, nor conflict, nor war can separate us from the love of God which is in Christ Jesus our Lord. However deep the cleavages that divide men, our fellowship in Christ remains unbroken through all change. We have not experienced the darkness of the night which has fallen upon many of you; and we cannot therefore fully comprehend the depth of your anguish. We solemnly pledge to you our loyal comradeship in prayer that we all may remain faithful."

The new President of the Council for the coming biennium is Dean Luther A. Weigle of Yale Divinity School. He is Chairman of the Executive Committee of the World's Sunday School Association. He was for a number of years chairman of the Educational Commission of the International Council of Religious Education, and is now a member of its Executive Committee. Dean Weigle was inducted into office in the closing session by the retiring Vice-President, Dr. John R. Mott, who had presided at several sessions in the absence of Dr. Buttrick.

The new Vice-President is Dr. Albert E. Day, pastor of the First Methodist Church in Pasadena, California, who is especially noted as a popular University preacher. In 1934 he was the Lyman Beecher lecturer on preaching at Yale. Charles H. Sears was re-elected Recording Secretary, and Frank H. Mann continues as Treasurer.

Oh, brother men, if you have eyes at all,
Look at a branch, a bird, a child, a rose,
Or anything God ever made that grows—
Nor let the smallest vision of it slip,
Till you may read, as on Belshazzar's
wall,
The glory of eternal partnership.

—EDWIN ARLINGTON ROBINSON.

WHAT ONE FRIEND FOUND AT ATLANTIC CITY

By JESSE A. STANFIELD

I have just returned from the Biennial Meeting of the Federal Council of the Churches of Christ in America. It was my first experience with this inter-church fellowship. It was only natural for a Friend to go with certain questions in his mind. To what extent would this gathering with its wide inter-church representation show the kind of spirit and emphasis which the Society of Friends at its best prizes very highly? Here were "paid workers" by the hundred. Were they only professionals? Perhaps we need to look a little more closely for "that of God" than we have sometimes been willing to do in these groups. It may be that a professional is very often but the person who is given the responsibility and the drudgery of seeing a thing through, whether or not the high tide of emotion which started it remains constant. When one of the speakers ranged the affiliated churches from Dan to Beersheba, it appeared that he thought of the Episcopalians as being Dan and the Friends as Beersheba!

The Episcopalians were voted into constituent membership at this meeting. The bishop who replied to the hearty welcome given them said, "The Episcopal Church has not moved into this with any great rapidity. Perhaps we were afraid." He then told of the time when he was accosted by a policeman. He screwed up his courage as the policeman approached him and ventured to ask, "Is there anything I can do for you?" The policeman wanted to know if it would be all right for him to go to church in his uniform! Anyhow, the Protestant Episcopal Church, perhaps nearest in outward form to the church from which George Fox broke away, is in the Federal Council.

From the beginning the Society of Friends has been accustomed to look for humility, simplicity, directness, and genuineness of concern, and for the life and light and power which the Apostles and prophets were in. Looking for these qualities, a Quaker could feel himself among Friends at Atlantic City. Here was the retiring President who could look at an average church and see glaring shortcomings in its worship and program and raise the question as to whether the hope of the world is to rest in the sum total of groups like this.

In the Report on the State of the Church there was many a searching word. Among them were these: "Probably the most immediate danger the

Church confronts is that its membership in too large part consists of respectable, decent folk who in action differ but little from their unchurched neighbors, and whose primary commitments of loyalty are not to Christ, as they suppose, but to the prevailing economic and political attitudes of their group."

The whole Federal Council movement confronts Friends and the other branches of the Church with the weaknesses which have come from division and attempts to set these divisive processes aside and cultivate unity instead. But it is felt that this sense of church community requires much to be done. It was urged that it be brought down to the last member of our churches. It was felt that we had not been as effective as we should have been in channeling the work of the Federal Council out to the local units.

But what of the spirit, the life? E. Stanley Jones was present with his problem in evangelistic technique. He recognizes that much of the old evangelism is under suspicion. But what to do when you come to the crucial point of enlisting decision? He has come to the position that there are many in a large audience who should not be asked to make their decision in public. There are others who may miss an opportunity if they do not make the courageous public decision. But, believe it or not, he says we are at that pass in which the difficulty seems not to be so much that of getting enquirers to stay for an after-meeting, but rather in taking care of those who do stay. At the National Christian Mission in Indianapolis, 6,000 stayed; in Baltimore, with an attendance of 12,000, half or more remained; out of a thousand students in one of the universities visited, 900 stayed. One wonders, can it be likely that Friends with all of their emphasis on the light and life and power of spiritual experience will be among the last to hear this "sound of a going" which is on a far wider scale than the Society of Friends can encompass? Will we waste precious time and a rare opportunity debating whether or not it is a Quakerly movement?

The Federal Council of Churches was organized as an effort in getting rid of what Dr. Peter Ainslie called "the Scandal of Christianity" as found in the denominational parallel to nationalism. It was organized, too, to promote the wielding of a greater influence on the leading moral issues which confront our organized society than the denominations could wield separately. At Atlantic City there were searching pronouncements on questions of race, economics, and international good will. Commissions were entrusted to carry forward

concerns on these matters. Relief work was emphasized and the American Friends Service Committee had its place among the listed agencies. Altogether, we found at Atlantic City the schismatic trends which gave rise to many of the denominations including Friends, in reverse—and Friends could be glad because of it. Here was something wider than the Wider Quaker Fellowship. Here was the Wider Christian Fellowship improving an already solid structure but ranging high and deep in its Christianity as well as wide in its vision and outreach.

Baltimore, Md.

DID THOSE CENSORS READ BETWEEN THE LINES?

BY HOWARD W. ELKINTON

Before me lies a light blue envelope. It is a typical blue, thin-paper envelope used for airmail letters that drift in on the Clipper. Drift in? They come charged with human feelings that make each heavy in its own right. One does not always realize what hopes, what anxiety, what tragedy rests on the sheets of such letters. Did the censors No. 2270 and 3303 sense what this particular letter carried? Did they know the beating heart of the mother who wrote of her passionate joy when she heard that Lotte was safe?

One does not have to travel far to get caught in the mesh of Quaker service. It is true that the hands of the American Friends Service Committee stretch over seas and the arms of Friends should reach around the world, but it is also true that right at home we find such letters as Nos. 2270 and 3303.

It seems like yesterday when I talked to Lotte's mother, and the day before yesterday that I saw her for the first time. She came into the office in Berlin because of a curious idea that Friends might be able to do something. Things were closing in. The Germany into which she had been born and in which she had had her education was changing very fast, too fast. I listened to the "story"—no, to the life experience, of this mother. It was not so much what might happen to her but what was ahead of Lotte that rested like a load on her shoulders and burned like a hot coal in her mind. She was a woman of natural charm. One could tell at once that she was a "professional woman." Her doctor's dress was modest. Her dark eyes were thoughtful. Her hair was touched with gray. There was every mark of disciplined, intelligent refinement. She held the folio in which she had her "life" papers. "And

now," she said, "all this goes for nothing."

She closed the binder in which rested that precious *lebenslauf*—the run of life, as the Germans call it. Care and pride had accumulated that file. Therein lay her high school certificate, her recommendation letters, the letter of admission to practice medicine and finally, the communication from the local *Amt* (authority) that had allowed her to begin her medical career. I said, "finally." No, the last letter resting on top was the letter that stated that she could no longer serve Aryans, that she must put on her professional stationery the Jewish symbol and that she must add the name of "Sarah" to her name.

I looked down at those subtle, delicate fingers that were so practiced in medicine. I saw those hands, disciplined, intelligent hands, that were twisting slightly under my eyes. I thought of Albrecht Durer's "Hands" held upright in prayer. I felt that I, secure with my American passport, had nothing to say. I felt foolish, inadequate. How could I advise this woman?

At last I said: "Sarah. That is a good name." There was a strange, hopelessly unconvincing timber in my voice. "Sarah—that was my mother's name."

"Thank you. It's kind of you to say that but . . ."

That sentence was never finished. We had work to do. The first thing was to do something for Lotte. How could we get her to England? Could we slip her into the next transport? Was it too late? A flood of questions coursed through my mind. The second job was to see what the chances were of obtaining a good affidavit, not a flimsy bit of

flim-flam that would be swept aside by the U. S. Consul as no evidence that the applicant would not be a public charge. In short, could we have a part in that miracle that would make it possible for mother and daughter to separate for the present and eventually meet again in the new world where they could start the new life?

Months passed and Lotte wrote home from England how happy she was in school. Her new-found English friends were very kind to her. In September she phoned her mother, just before the curtain of war fell across the wires of communication. She spoke with that feeling which a child has in talking to a parent, that something which the distortions of long distance, step-up telephony cannot distort. Her mother told me with a touch of amusement, "Lotte talked German with such a quaint English accent."

More months passed with less and less chance of *Amerika*. The rainbow of hope faded from the sky of reality. Frau Doktor then turned to that resource which we all have in troublous times. She could help others at home. She could lose herself in work. What difference if the returns were rapidly shrinking and her clientèle, her new Jewish clientèle, was suffering sleepless nights as the walls of the room in which she lived closed in upon her, as the floor lifted and the ceiling lowered upon her professional life? To watch such things happen is not exactly my idea of entertainment. The least I could do was to promise that when I got home to the United States, I would write to Lotte and, if she answered, I would gladly report. It was a small thing to promise and even a less thing to cable that "Lotte was well and happy."

I wondered whether Censor 2270 knew what precious stuff was in that envelope when he read that letter of acknowledgment. Did Censor 3303 to whom the letter was passed by 2270 have a glimpse, an inkling of the human drama that lay behind the sheets he read, the sheets he painstakingly numbered? Maybe he too was once upon a time fed by the Quakers. Life plays queer tricks on us all. Such reading, apparently, was not all that this outbound letter underwent. The envelope above the broad white strip of paper stamped *Geoeffnet* (as if one could not see that the letter had been opened), bears the small number 1508 in a neat, blue box. Next to it another stamp, 1560. I only hope that these censors of many numbers, 2270, 3303, 1508 and 1560, recognized a mother's hand and the power of a mother's love, and . . . I only hope for Lotte that it is not too late.

Philadelphia, Pa.

MY PRAYER

God Grant that all I do or say
May help another one today
To bear his burden on his way;
This is my prayer.

May every thought and every deed
That I shall do, fill someone's need;
And may this ever be my Creed—
To do for others.

For others only, this my prayer,
His will to do, His work to share;
Forever trusting in His care
Who is my Elder Brother.

Full well I know where'er I be
Thy loving arms are guiding me,
Though mortal eyes may never see
My hand in His.

ROLAND C. DOANE

Glenside, Pa.

THOS. E. JONES TO DIRECT FRIENDS C. O. CAMPS

Conscientious objectors, judged sincere by local draft boards, will do "work of national importance" under the direction of the Quakers, Mennonites and Brethren, according to a plan approved by President Roosevelt on December 19.

The work will be coordinated through the National Service Board for Religious Objectors, which maintains offices in Washington, D. C., in the National Press Building under the direction of Paul Comly French, and which represents the American Friends Service Committee, the Brethren Service Committee, the Fellowship of Reconciliation and the Mennonite Central Peace Committee. Recently the Methodist World Peace Committee voted to affiliate with the National Service Board, and other religious groups have been clearing their C. O. problems through the Service Board.

Under the approved plan, which was prepared by Dr. Clarence A. Dykstra, Director of Selective Service, General Lewis B. Hershey, Colonel William H. Draper and Major Guiton Morgan, in consultation with Paul French, the four groups have agreed to finance, within the limits of their ability, "work of national importance" in conjunction with various governmental agencies such as the Soil Conservation Service, the Forestry Service and the Land Reclamation Service.

Dr. Thomas E. Jones, President of Fisk University, Nashville, Tennessee, will head the camps operated by the American Friends Service Committee. He has been granted a years leave of absence by the Board of Trustees of the University to handle this extremely important work. Dr. Henry A. Fast, of Newton, Kansas, will direct the Mennonite camps, and Dr. N. R. Zigler, of Elgin, Illinois, will have charge of the Brethren camps.

First units will be established by the American Friends Service Committee in the Patapsce State Forest, twenty miles southeast of Baltimore, Maryland; by the Brethren Service Committee in the Maniskee State Forest in northern Michigan; and the Mennonite Central Peace Committee will establish a soil conservation unit in Rockingham County, Virginia, near Grottoes. The Friends will likely have some boys in camp at Cooperstown, N. Y., and the Brethren plan a unit at Daleville, Va.

Other camps are planned for Southern California, the Pacific Northwest, two in the Illinois-Indiana-Kentucky area, two in the Kansas-Colorado section, one in the Texas-Oklahoma area, and one in Florida. Other units will be established as rapidly as conscientious ob-

jectors are called to perform a year of national service by local draft boards.

Several of the camps may be operated under the joint control of the four sponsoring agencies and the Methodist World Peace Committee, or by two or more organizations functioning together in territories in which neither group has a large membership.

QUAKER WEDDING FOLLOWS CIVIL CEREMONY

What was doubtless a unique case in the marriage annals of Friends occurred on December 11, in the Twentieth Street Meeting of New York City. On that date Milton and Elizabeth Greenwald, who had been married by civil ceremony in July, and who had been accepted into membership at Twentieth Street on November 6, were married in a meeting for worship after the manner of Friends. This would certainly be called a Friends wedding ceremony by conviction.

We are indebted to David S. Tatum, Clerk of the Meeting, for the facts in the case, and for the privilege of reading letters breathing the deep sincerity and conviction of these young people, who are theatrical folk. Even before their civil marriage they had begun attending Friends meeting, and their interest and personal commitment to the Christ way of life as interpreted by Friends grew until they felt constrained to apply for membership. In the spirit of their adherence to the Quaker interpretation of life, they felt that their marriage should be performed as a sacrament and made their request to the Meeting accordingly.

As David Tatum writes, in France and in some other countries, both a civil and a religious ceremony are the rule, and in this country it is fairly common, especially among Catholics, but it is certainly an uncommon experience among Friends. At the time the Greenwalds were married by civil ceremony they had no church affiliation.

The impressive thing in connection with their action is that it is an evidence of their thoroughgoing acceptance of Friends testimonies, including the pacifist position. Though not expecting any consideration from so recent an adherence to Friends, they apparently stand ready to make their testimony at whatever cost. Moreover, what is perhaps even more difficult, they are manifestly seeking to radiate their Christian experience to all areas of life, including that of their profession, which, many would agree, offers large opportunity.

One cannot read of the sincere approach of these newly convinced Friends without taking heart at this renewed evidence of the power of the Christian witness to speak to every condition of the seeking spirit.

SO PASS THE BUSY DAYS AT QUAKER HILL

Occasionally when visitors are being shown the grounds and buildings at Quaker Hill Hostel, near Richmond, they ask what the residents and staff do to occupy their time! As was noted in the article, "Good-bye, Quaker Hill," by Dr. Ferdinand Gowa, in the last issue of THE AMERICAN FRIEND, the program at the hostel is planned to establish a rhythm of work, worship, study and recreation.

When a new resident arrives at Quaker Hill, an interview is arranged between the person and one of the members of the staff. During this interview the program and the general aims of the hostel are explained, and information is given to him about the daily and weekly schedules and our relationships to the community. After a day of rest during which the new resident may relax somewhat and recover from the twenty-four-hour bus ride from New York, he takes his place as a member of the group and is expected to carry a full share in the program.

The daily schedule and some of the general information which may be interesting to readers are outlined here. The daily schedule looks like this:

- 6:00 First rising bell
- 6:20 Second rising bell
- 6:30 Breakfast
- 7:00 Meeting for Worship (voluntary)
- 7:20 Dishwashing and daily cleaning
- 8:00-11:00 Work program
- 11:35 First dinner bell
- 11:45 Dinner
- 2:00- 5:00 Tutoring and classes
- 5:30 First supper bell
- 5:45 Supper

The hostel work is shared by all, and the schedule is prepared anew each week, appointing various people to different jobs, thus dividing the labor as evenly as possible. Outside of the actual hostel domestic work, each resident is expected to give three hours of work daily except Sunday, this time to be put in during the eight-to-eleven period each morning.

On Wednesday evenings a general hostel business meeting is held in the living room, where hostel problems and affairs are discussed, and where everyone may feel free to present problems and to enter into the discussion. The private tutoring lessons in English, and the group classes in grammar, American history, government, and so on, are planned according to the needs and wishes of the residents. Generally three

evenings a week are given over to planned affairs. The other evenings are free.

Men's work projects are under the supervision of Robert Burgess, who with his wife, Ruth Carter Burgess, came to Quaker Hill from a year's work at Scattergood Hostel in Iowa. The kitchen is managed by Marianne Simon, and household duties are in charge of Marie Hamilton and Virginia Perkins. Tutoring and classes are under supervision of Mary Lane Charles and Ruth Burgess. General hostel policies are in the hands of Stanley and Marie Hamilton, while Robert L. Anthony is in charge of job placement.

It is interesting to know that, over the two-month period between the middle of September and approximately the middle of November, a total of 4653 individuals have been reached through public talks, by staff members and residents of Quaker Hill Hostel. The residents themselves have addressed the majority of outside groups, as well as half the groups that have visited the hostel. In this they are rendering a growing service to the community.

PUBLICITY BY PAMPHLETS IS REVIVED

Pendle Hill Pamphlet number ten, written by Douglas V. Steere and entitled "Community and Worship," has just issued from the press. It consists of thirty-four pages and sells for ten cents.

During the past year 27,000 Pendle Hill pamphlets have been sold. The first three of the present series of ten have been out of print for some time. Robert J. Leach, who is in charge of the pamphlet sales, has visited a number of Yearly and Quarterly Meetings and has made the pamphlets and other Quaker literature known to Friends. At the beginning of the Quaker movement pamphlets were issued in great numbers. The revival of this practice is one indication of renewed interest in the Society of Friends and its doctrines.

A group of Pendle Hill students have been spending their Saturday afternoons in assisting a man of limited resources in building a house.

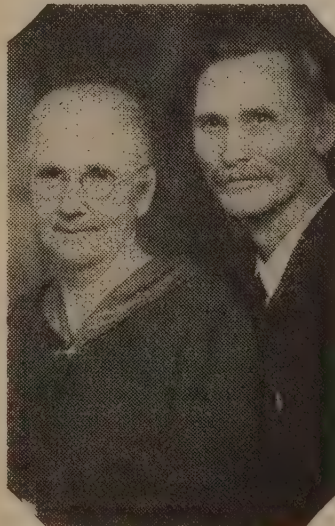
During the past few weeks the following public lectures have been given at Pendle Hill: Margaret Frawley on "Europe Today"; James Vail on the current A.F.S.C. work abroad; Daniel and Jane Dye on "China Today"; Ellen Starr Brinton on "West's Penn"; Teresina Rowell on "The Itto-en Community in Japan"; and Esther Rhoads on "Japan Today."

Students have now begun to report to the Pendle Hill group as a whole their

special subjects of study during the autumn term. Altogether twenty-seven reports will be read, discussed and criticized during the final fortnight of the term. These reports deal with the basis of the pacifist position, problems of community life, the relation between religion and social action, and studies in the Old and New Testament.

Enrollment for the "Institute for Meeting Workers and Interested Friends," January 2 to January 8, is proceeding. Meetings are urged to send special representatives who can report back to their local meetings. Early enrollment is an advantage as last year there was not sufficient room to accommodate all who desired to attend.

WALLACE GOLDEN WEDDING IS OBSERVED



The Friends' Church of Wyandotte, Oklahoma, honored Harvey and Elizabeth Wallace in the celebration of their fiftieth wedding anniversary in their Church House on Sunday afternoon, December 15, 1940. Over one hundred and fifty relatives and friends stopped in at the church library to greet them on this happy occasion. Open house was held in their honor from one till five. Bad weather kept many interested friends from being with them on that day, but it did not prevent the sending of scores of letters and greetings. As they sat before the open fire, many gifts were presented to them as tokens of friendliness and good will. During the afternoon, cake and coffee were served to visitors, three song groups furnished musical entertainment, and a period of public expression of apprecia-

tion was set aside during which many spoke.

Harvey and Elizabeth Wallace are long-time residents of Oklahoma, as both lived near Wyandotte before their marriage, and then for the past fifty years have made their home in this locality. He has been a pioneer Friends minister among both whites and Indians and has been officially named into one of the Indian tribes. Harvey Wallace said Sunday that when they were married they had only each other, an old "hown dög" and a violin, but before many years the dog died and he gave the violin away, then took a hymn book and a Bible and went into active Christian service. He has no regrets, however, in his choice of a life work and is happy, for the Lord has more than met all his requirements. Many of those present Sunday had been under the teaching and service of the Wallaces in other years.

The celebration was attended by all the children except one daughter in California who could not come because of the distance. Harvey and Elizabeth Wallace were glad to welcome their friends, and wish to thank them for the many expressions of appreciation. They will be happy to welcome all friends to their home in Wyandotte, and wish them to feel that their house is always open.

SCHOOL OF THE PROPHETS AT EARLHAM COLLEGE

Increased interest among Earlham college men who are preparing for the ministry is shown in the permanent organization of a campus group called, "The School of the Prophets." Fourteen men enrolled in college classes are members of the group which meets about once a month to discuss religious problems.

William E. Berry, Professor of Religion, and Charles M. Woodman, another member of the Faculty, meet regularly with the students at the home of Dr. Berry on College Avenue. The purpose of the club is "to foster a fellowship among students interested in the ministry and to give an opportunity for more informal and intimate discussion of problems than is possible in regular college classes."

Quaker members are William Q. Hale, James Bond, Thad White, and Robert Mills. Other denominations represented are the Methodist, Christian, Presbyterian, Baptist, and United Brethren.

"Rightness expresses of actions what straightness expresses of lines, and there can no more be two kinds of right actions than of straight lines."

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

WILL QUAKER MINISTERS ACCEPT EXEMPTION?

Editor, THE AMERICAN FRIEND:

Readers of the *Christian Century* have recently been brought in a new way to face up to this question of willingly occupying a position of "special privilege," in respect to this matter of living creatively and loyally in times of severe strain. That periodical declares editorially that exemption for ministers as a class was written into the Selective Service Act upon the persistent demand of the Roman Catholic clergy, that it represents an idea of separateness, exclusiveness and sanctity as applied to ministers which is not the Protestant idea at all. Whether or not this argument is conclusive does not appear terribly important. But the question does carry significance for Protestant ministers—and for Friends in particular.

Many ministers are coming forward promptly to declare that they do not want exemption from military service on the grounds of "class legislation," "special privilege," the mere fact that they are ministers. They (the pacifists among them) do want exemption on the grounds of their conscientious objection to war. This, I believe, is the only ground on which a Friend can claim exemption from participation in war or the preparation for war.

In view of the enormous influence of the Protestant clergy of America in the years 1914 to 1918 (as revealed in "Preachers Present Arms"), and in the full face of the undeniable fact that hundreds—perhaps thousands—of Protestant ministers are now exerting influence in favor of American participation in this war, it seems the height of inconsistency that ministers should claim or be granted exemption merely on the grounds of being ministers. To accept such exemption, to say nothing of asking for it, immediately establishes a gulf between the minister and the members of his fellowship who have no choice but to step forward at the word of government and do the thing they hate, or else pay an exorbitant price for their refusal. Quite as disastrous is the gulf which this special privilege brings between the minister and the "man on the street," whom the minister would often wish to impress with his idealism. These dire results are inescapable even when the exempted minister is ever so conscientious in his opposition to war.

Perhaps the question at the top should be answered by ministers within the draft age limits, rather than by those too old to be directly affected by conscription unless the "worse comes to the worst." But the question of consistency is not a question of age. We oppose war and all that pertains to war. We want exemption from participation in war and the preparation for war. But, if my fellow ministers feel about the matter as I do, we say most emphatically: we want exemption only on the high and holy ground of a conscientious objection which goes so deep into the fibre of our being that it makes military service utterly impossible for us. Furthermore, if we are consistent, we want exemption for every other conscientious objector just as much as we do for ourselves.

For Friends, who have said so much about keeping the ministry in such close touch with life, refusing to establish a class with any ecclesiastical distinctions, emphasizing the "priesthood of all believers" and so abolishing the laity by bringing all true worshippers into the fellowship of ministering Christians, it seems well nigh incomprehensible that ministers should desire the unfavorable distinction of being excused from the necessity of proving our loyalty as citizens. Would not our position as conscientious objectors be far more telling if we declined regimentation into a class of specially favored folk? I do not presume to write for all Friends, or for all Friends ministers, but I must declare my personal conviction which, I am glad to say, did not wait for the *Christian Century* to call it forth. I want no exemption which is not available for every other equally serious objector to the principle of conscription for military service.

MILO S. HINCKLE.

Richmond, Indiana.

THANK YOU, NON-QUAKER FRIEND

Editor, THE AMERICAN FRIEND:

In 1917, I think it was, my name was placed on the list of your subscribers, and in these days that again are heart-searching it seems only fair to tell you of outstanding qualities that have meant a great deal to me. In your columns there has been a diversity of opinion, and clear-eyed self-criticism expressed with refreshing freedom. There has

been the frank recognition that it was not the power of Rome or the pride of Jerusalem but hours of prayer and years of service which gave to the Vision of Christ its reality and beauty. With men it is impossible to choose material loss and the scorn of those near to us. It is not easy to pray. And it is for the strengthening fellowship of those who have faced the seeming impossible in the Light of Him who goes on before us, that I would express appreciation and thanks.

A NON-QUAKER FRIEND.

WOULD HAVE FRIENDS LIVE UP TO THEIR NAME

Editor, THE AMERICAN FRIEND:

An article in THE AMERICAN FRIEND of September 12, entitled "The Convincing Power of Christian Unity," was very impressive and inspiring. The author, Gervas A. Carey of Newberg, Oregon, was surely much favored in the way he stated the fundamentals of true Christianity and true Quakerism. The following statements are copied from it:

"Christian unity evidences the divine mission of Christ. Volumes have been written in the theological field of Christian Evidences but frequently have been divisive rather than unifying. Friends have been extremely individualistic throughout our history. We have emphasized the personal guidance of the Holy Spirit and ultimate personal responsibility to God alone. How can we socialize our Quaker individualism?"

"Among the requirements may be suggested the following: The individual must recognize that others may be right and he wrong in his interpretation when differences arise. The individual must recognize that unity is a far different and greater attainment than uniformity. The individual must recognize that there are sectional prejudices and should keep himself free from these.

"It is certain that when Quakers learn to socialize the individualism of our own membership we shall be much better fitted to cooperate with other denominations in the larger sphere of Christian service to the world."

Some years ago there were drawn up "Proposals for the Religious Society of Friends of America," stating, among other things, the need of a means for unifying all those who hold to Friendly fundamentals, so that even though they may differ in particulars, they may feel a one-ness at the common root of Quakerdom. Friends of all groups—those of independent or united meetings, Hick-site, Conservative or Five Years Meeting—and all friends of the Friends, manifest a desire for this fundamental unity and closer affiliation. The American Friends Service Committee, having contacts with and in practically all Yearly Meetings in America, as well as with independent groups all over the country, and individual friends of Friends, held a conference last January in Washington for its Fellowship Coun-

cil branch, at which proposals were made whereby the Society of Friends might meet the above situation.

Under the impulse of this start the Fellowship Council (then the Fellowship Committee) of the A. F. S. C. has done a splendid work in assisting seekers and isolated Friends to find and know each other, encouraging existing and independent meetings or starting new meetings, and, where practical, bringing about close affiliation with long established Monthly, Quarterly or Yearly Meetings. Many such affiliations have been consummated. Still there is that aching void, the desire to be a member of the Society of Friends, not at the branch, but at the root.

There are perhaps thirty Yearly Meetings and several hundred Monthly Meetings in the United States and Canada, some associated in the Five Years Meeting, some in Friends' General Conference or other groupings, and some entirely separate with no affiliation.

Why have Christians split up into many branches or sects with little friendship? And how much have Friends acted in the same way? Did not William Penn tell us it is better to have no religion than to be bitter against any?

Jesus told us what is the great commandment, and "The second is like unto it, Thou shalt love thy neighbor as thyself." He also said (John 15:14), "Ye are my friends if ye do whatsoever I command you." What did He command? (John 15:12) "This is my commandment that ye love one another as I have loved you." Also (Luke 6:46) "Why call ye me Lord, Lord, and do not the things that I say?"

In these days of world suffering and hatred and war, cannot all Friends unite in showing our peace testimony coming down from George Fox, who said he lived in the virtue of that life and power that took away the occasions for all war? Are we not ready as members of the Society of Friends to show that we who call ourselves Friends are really friends of and to all Friends?

Has not the time come for Friends to show to the world and particularly among ourselves that the Society of Friends really means what its name implies? What an influence we might then be!

WILLIAM C. BIDDLE.

Lansdowne, Pa.

"WE CONSCIENTIOUSLY OBJECT!"

Editor, THE AMERICAN FRIEND:

I am thrilled by thy editorial, "On the Trail of the Pacifist," in the current FRIEND, just received. On reading it, I wondered if there might be anything of value, brief and clear for the

young C.O., in my inclosed letter to the New York Times.

Of course the Times did not print it. We may not have censorship of the press, but we certainly do have censorship by the press in the interest of plutocracy.

"To the New York Times:

"Let us consider Russel Gordon's remarks on 'conscience' in the Times of November 24. He asks, 'How can the conscientious objector conscientiously accept and enjoy the benefits of a country made secure by those who (unlike himself) are willing to undergo the sacrifices that military service entails?'"

"Well, the conscientious objector cannot help himself from 'accepting and enjoying' (or suffering from) the results of the last war!"

"Now the last war led directly to this war, with the world overwhelmed with unemployment, and indecent poverty for the many over against indecent wealth for the few. Nothing was remedied! It does not make any difference what you thought you were fighting for. You got all the old evils, and they are what you have bequeathed to this generation. And now you want us to go and bequeath these same old evils to the next generation!"

"We conscientiously object!"

JONATHAN C. PIERCE.

White Plains, New York.

PEACE BY INTERNATIONAL ARMY?

Editor, THE AMERICAN FRIEND:

The success of the Greek and British forces in Albania and of the British in Egypt and Libya has awakened the people of the United States and of the neutral countries to the consideration of peace. The question of just what will have to be done to achieve a permanent peace, this time so that we shall not have to go through another war twenty or twenty-four years from now, is being considered by many.

Sentiment seems to favor some sort of a union of the two great democracies—the British Empire and the United States. To these it would be easy to include the various neutral nations if only we could get each one to have a liberal constitution which would give their nationals free speech, a free press and radio, a free and secret ballot, freedom of assembly, the right to worship God according to one's conscience, and equal privileges to any race, creed or color, right of trial by jury, and all of the other liberties accorded by the Constitution of the United States. This would make it very difficult for any gangster to set himself up as a dictator and compel all of the people in his country to obey his arbitrary decrees

until, step by step, the people are reduced to the level of slaves.

Such a federation might well be called a "Union of Free Nations." Whether such a federation of nations could keep the peace of the world without an international army, or a force of air bombers to compel a recalcitrant or rebellious nation to behave itself is a problem. As so many rulers and political leaders of the various nations seem to be men who are not Christians and who do not understand the principles of our Saviour, it is very doubtful whether peace could be maintained without some strict plan which would stop any uprising immediately, before it gained much headway.

HENRY RISING.

Los Angeles, California.

OLD PEACE TREATY PRINTS WANTED

Editor, THE AMERICAN FRIEND:

Recent acquisition of several small prints of the Penn Peace Treaty with the Indians as portrayed by Benjamin West has aroused our interest in the whole subject. Investigation by historic authorities over a century ago showed that while several meetings took place between William Penn and different groups of Indians, there was no record of any written treaty. However, the story has become a picturesque legend and various artists have painted their conception of such an event. Engravers and lithographers in England, Europe and the United States have reproduced these pictures, and frequently altered them to suit their own fancy.

In Friends' families of the past generation or two, the peace treaty theme has been especially popular and many homes have had framed copies of the Boydell-Hall engraving of the Benjamin West painting. I have also seen this same picture on chinaware, lamp shades, and chintz. When John Penn lived in Philadelphia in 1788, he had bed curtains and window curtains in his home bearing the picture of his grandfather with the Indians, copied from the painting by Benjamin West.

The Jane Addams Peace Collection would like to learn of, and to acquire by gift, as many as possible of these peace treaty pictures, and will welcome correspondence with any who may find interesting examples in attic storerooms.

Correspondents are asked to please give size in inches, wording of the inscription in full, and if copied from the Benjamin West painting, to note whether the Indian mother and papoose are on the right or left side. Please address:

ELLEN STARR BRINTON,

Curator Jane Addams Peace Collection.
Swarthmore College, Swarthmore, Pa.

QUAKERDOM AT LARGE

Word reaches us through Alfred Simkin of Poplar Ridge, New York, that his brother and sister-in-law, Robert L. and Margaret T. Simkin, and their two young daughters, will arrive soon in this country from Chengtu, West China, where Robert Simkin has long been responsibly associated with the administration of West China Union University.

* * * *

Margaret E. Jones, who recently returned from the Vienna Friends Center, has joined the staff of the A.F.S.C. Refugee Section in Philadelphia to answer inquiries regarding refugees in Southern France. Margaret Frawley, who assisted Howard Kershner in the administration of relief work in Southern France last year, will continue on the staff of the Service Committee.

* * * *

The Friends Central Offices at Richmond make grateful acknowledgment to Oregon for the beautiful Christmas tree, with accompanying greenery, that graces our book display room; more specifically to Dr. George Larkin, Postmaster at Newberg, Oregon, long-time friend of the Editor, to whom we are indebted for this generous Christmas reminder of "The Hills of Home."

* * * *

Alvin E. Wildman of Selma, Ohio, prominent Friend of Indiana Yearly Meeting, died suddenly on December 23 when on a business errand at Springfield, Ohio. For many years he had been a member of the Permanent Board of Indiana Yearly Meeting and for approximately a quarter of a century had served as a member of the Board of Trustees of Earlham College.

* * * *

On Sunday evening, December 22, Harlow Lindley addressed the young people of the Broad Street Presbyterian Church of Columbus, Ohio, on "The Faith of the Friends." This was the seventh time he has addressed church groups in Columbus on the theme of the fundamentals of Quakerism. From his experience, he has concluded that other churches are more interested in the subject than are many Friends!

* * * *

Public announcement has been made from New York to the effect that the Pi Lambda Phi award, presented annually to the person who has "most convincingly achieved world-wide recognition as an exponent of true humanitarianism and brotherhood," is conferred this year on Clarence E. Pickett, Executive Secretary of the American Friends

Service Committee. Previous winners include Dr. Frank Kingdon, Newton D. Baker, and Dr. Henry Smith Leiper.

* * * *

Ernest H. Coffin, a member of West Richmond Meeting, has for some years been Director of the Wayne County Highway Department. In a public address given at Richmond on December 22 by Ben H. Petty, Professor of Highway Engineering at Purdue University, he gave high praise to Ernest Coffin's work saying, "Without hesitation I would rank him among the first ten county road supervisors in the State." Ernest Coffin is the father of Mabel Coffin and Edna Coffin Collins, well known for their participation in Young Friends activities.

* * * *

Our elderly friend and minister, Elizabeth Larkin of Highland, Ohio, to whom we referred not long ago in these columns, had a thrilling experience recently. Having been quite ill since the first of October, she was bemoaning the fact that she was unable to attend the sessions of the Five Years Meeting. However, Ralph Thornburg, a Springfield, Ohio, teacher formerly of Highland, was present and made recordings of various Friends and speakers in attendance, such as Rufus M. Jones, Elbert Russell, Muriel Lester and others, and took "the mountains to Mohammed," so to speak. We

ECHOES ON THE WIND

Twilight gathers shadows in her arms
Beneath the quiet elms, and wind dips down

Equestering each drowsy, upstate town
In scent of new-mown clover from low farms

Beyond the creeks; night moths beat toward the charms

Of porches dimly lit where, in the brown
Obscurity, hushed voices rise to drown
In dusk, serene from wind and war's alarms.

My heart is hearkening to the wind; on dark

Wings it spirals the scent of bruised clover;

Wind from the northern sweeps of Narvik, wind over

France, heavy with shells seeking a mark;

A child moans wildly in an English lane.
The wind, you voices, does it sob in vain?

DOROTHY WILLIAMS.

Rochester, N. Y.

submit that this is the first time that Elizabeth Larkin has ever been so characterized, even figuratively. In any case, she greatly enjoyed hearing the voices of those who spoke at the Five Years Meeting and the brief messages which were thus recorded. She was also greatly cheered by the many greetings received from Friends far and near during her illness.

* * * *

It is an old saying that coming events cast their shadows before. It appears that the same may be said of holiday greetings on occasion. Item: "Merry Christmas — Happy New Year," signed jointly by Emily Parker and Albert Simon, young Friends, "well and favorably known" at large, she of Indiana and he of Baltimore Yearly Meeting. Except for the "at large" connotation, this paragraph would naturally appear in our announcement column. More formal notice of the sequel may be expected soon, we understand. Meantime, a happy New Year indeed to Emily and Albert!

* * * *

At the recent inauguration of Malcolm McLean as President of Hampton Institute, one of the three addresses which featured the ceremonies was given by a Friend, Dr. Rachel Davis-Dubois, widely known for her constructive work for better inter-racial relations in this country. She is now on the staff of the Intercultural Education Work Shop, 122 Waverly Place, New York City. In her address she emphasized the need for schools in all parts of the country to pay special attention to intercultural education until its objectives become firmly woven into our public education as a whole.

* * * *

William H. Miller of Columbus, Ohio, well known Friend of Wilmington Yearly Meeting, died suddenly on Sunday, December 22, at his country home, Sunrise Acres, near Leesburg, Ohio. With him at the time was his nephew, Thurman (Dusty) Miller, Wilmington newspaper man and nationally known public lecturer. "Billy Miller," as he was familiarly known, is characterized in the Columbus press as "one of Columbus's most outstanding and colorful attorneys." He was long a prominent figure in Ohio Republican circles and in recent years has taken an increasing interest in the work of Wilmington Yearly Meeting.

* * * *

Charles Nelson, of Canada Yearly Meeting, the first Friend to appear before the Canadian tribunal to stand trial for conscientious objection, was recently

granted a certificate of exemption from military service. The hearing, held at Coburg, Ontario, and presided over by Judge O'Connor, was fair and tolerant, and the Judge's friendly and understanding attitude, and his sincerity, were to be highly commended. After a comprehensive examination of Charles Nelson's attitude against armed conflict, Judge O'Connor called upon John Roberts, Superintendent of West Lake Quarter, who was present, to further amplify the testimony of the applicant, which he did. The Judge was very interested to hear of Friends' reconstructive activities in Europe today, and of the Service Committee and its plans for future rehabilitation. After the examination was over, Judge O'Connor informed Charles Nelson that the certificate of exemption would be granted at once and thanked the applicant for the straightforward way he had submitted to the examination.

NEWS OF OUR MEETINGS

Announcement is made that Russell E. Rees, who has for some years been pastor of the Union Street Meeting in Kokomo, Indiana, has been called to succeed Milton H. Hadley as pastor of the Chicago Monthly Meeting on the South Side at 110th Street and Longwood Drive. It is understood that he will enter upon his new field of service March 1st. Russell Rees was Chairman of Commission One preparatory to the sessions of the Five Years Meeting and as such introduced for discussion its topic, "Matching Our Day and Opportunity."

* * * *

Salem, Iowa, Quarterly Meeting was held November 23-24 at Stockport, with several visiting Friends from Pleasant Plain Quarter in attendance on Saturday. Clinton Nellis, a new pastor who recently came to Salem from Argonia, Kansas, spoke Saturday morning at the first session. On Sunday forenoon the message was given by Richard R. Newby, General Superintendent of Iowa Yearly Meeting, who also assisted in the peace program Sunday afternoon. Every session was helpful to all present, and the attendance of Pleasant Plain Friends was particularly appreciated.

* * * *

Women Friends of Seattle, Washington, have drawn all women of their meetings into one large Missionary Society, and are divided into three working units, naming their three groups for Margaret Fell, Elizabeth Fry and Alma Cox. The three groups united in a bazaar and cafeteria supper at Friends Memorial Church the first Friday night in December. The regular monthly meeting was held as usual, December 11, when the program committee gave a special presentation on

migrants. After the business part of the meeting, attending Friends held a Christmas party and exchanged gifts from a gayly decorated tree.

* * * *

G. Raymond Booth, formerly Secretary of the Meeting at Toronto, Canada, has arrived in Pasadena, California, to take charge of the Pacific Coast branch of the A. F. S. C. He will have his headquarters in the Quaker Center in Pasadena. . . Plans are being considered to enlarge the facilities at Quaker Meadow, the California Friends' summer resort, so that various groups may be accommodated, including children from nine to twelve, and young married couples, as well as older Friends. . . . Word has been received from John M. Permar, Friends minister at Graham, North Carolina, that he will accept the pastorate of First Friends Church of Los Angeles and that he and his family will arrive around the first of the new year.

* * * *

Ann Arbor, Michigan, Friends report that the past few months have shown a most encouraging growth of interest in their meeting. Esther Dunham, reporting for the meeting, says: "Our program now includes a weekly meeting for worship at five p. m. on Sunday at Lane Hall (Ann Arbor campus), usually followed by a discussion group at six and a simple supper at seven, served by one of our group at nominal cost. A committee has been working for some time on a small leaflet about Ann Arbor Meeting. The Meetings Committee has given us reports of the Cape May Conference, the Five Years Meeting, the work camps, and the Fellowship of Reconciliation Conference. Our Education Committee is arranging a series of study groups at 3:30 on alternate Sundays to study Friends' principles. The Clothing Committee is collecting clothing and knitting and sewing for the A. F. S. C." Many of those most active in the work of the meeting are young Friends in their twenties.

* * * *

Those attending the Five Years Meeting at Richmond, and the Missionary Conference at Indianapolis, Indiana, have all returned home and report a wonderful time, reports our East Whittier, California, correspondent. Delegates to the Missionary Conference gave very interesting accounts at the December meeting of the Woman's Missionary Society. At this same meeting, California's Mexican pastor, Juan Reyes, reported the work among his people. This being the Christmas meeting of the society, the Reyes' car was well filled with Christmas packages containing food, money and other gifts

for the Mexican Sunday school. Irma Moody and Zoa Shaub, missionaries from Honduras, were also in attendance at this meeting and told of their work. In November an open meeting of the society was held in the social hall of the church. The Scriptural-Giving Committee had charge of the program, and thank-offering boxes were opened, contents to be given the missionary, Lenora Cammack, in Honduras, Central America. Anna Vore, president of New York State Union, spoke on "Creative Stewardship."

UNIVERSITY MEETING SET UP IN SEATTLE

Happy in the realization of a long-cherished dream, members and friends of the University Meeting of Friends in Seattle, Washington, met Sunday evening, December 1, 1940, at the Friends Center, to celebrate its establishment as a monthly meeting.

As early as 1935 there was a definite concern among some of the Seattle Friends living near or connected with the University of Washington that there be a University Meeting to extend the Quaker message in that direction and to increase the field of service generally. With the creation of the Friends Center as a Puget Sound Quarterly Meeting project in 1937, new impetus was given the idea: the Center, located adjacent to the campus, afforded a convenient place for meeting, and the University District Friends found themselves meeting more and more frequently as a group through Center study groups and program.

In December of 1938, the University Preparative Meeting of the Seattle Monthly Meeting was established, with all the proper details of procedure and organization. It was the desire of the group that the tradition of unprogrammed worship be followed. Although the growth of the meeting was very slow at first, the members felt a special blessing from the ministry of silence and the gradual unfolding of their own articulate expression of an inner voice.

Within the past year, the membership of the University Meeting has grown from the original ten to twenty-seven active members. The meetings for worship are usually attended by a considerable number of visitors, sometimes a number almost equal to the membership. With this growth and the prospect of increased development and activity, it was natural that the Meeting should be changed to a monthly meeting. The interest and cooperation of the Puget Sound Quarterly Meeting and the Seattle Monthly Meeting have

been a great encouragement to the University Friends. The Friends Center and the University Monthly Meeting are both evidences of the expanding spirit of Quakerism in the Northwest, a fact in which Seattle and Puget Sound Friends find strength.

Attending the December 1 gathering to declare the new monthly meeting, were members of the University Meeting, the Seattle Monthly Meeting, the Everett Monthly Meeting, representatives from the Puget Sound Quarterly Meeting, and Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting. Words of greeting and inspiration were given by many of the visitors. For many it was their first occasion to witness the establishment of a new meeting.

The evening's program consisted of the disposal of the necessary business concerned with organization, presided over by the clerk, Ruth Schmoee, talks by the visiting Friends, and finally, a supper and social hour.

The members of the new meeting feel very keenly the challenge of their new status and are already studying to improve and expand their program. The Meeting feels it is significant that every member is actively engaged on a committee, and hopes that this generous spirit of cooperation and service may show in the continued expansion of Quakerism in Seattle and the Pacific Northwest.

FRIENDS GROUP FORMED AT TUCSON, ARIZONA

For some time there has been a nucleus of Friends at the State University of Tucson, Arizona, but recently, added numbers and increasing interest have resulted in organization looking toward regular meetings for worship. The encouraging thing is that friends of the Friends, as members of the Wider Quaker Fellowship, are fully as active and enthusiastic as are those who are actual members. At recent meetings it developed that between fifty and sixty people were available as members of the new group.

Among those whose names our readers will more readily recognize are these Friends, largely from our western area: Harry and Inez Taber Foreman and daughter, Esther, and son, Charles; Guy and Esther Puckett and two young children; Esther's parents, Curtis and Stella Hockett, and her brother, Don—all these formerly of Nebraska Yearly Meeting; Micajah and Verna Rush Binford from Wichita, Kansas; Charles Johnson and wife and daughters, recently from Columbus, Ohio, where he was Clerk of the Independent Meeting; Mary Stubbs Moore, Indianapolis, and Mary Ellen Woodward, Richmond, Indiana. Among

the eastern Friends at Tucson, Joan Reeves of Salem, New Jersey, and Randolph and Julia Jenks, and William and Bertha Jenks of Morristown, are especially active. Representative of the Wider Quaker Fellowship are Dr. Earle Warner and Robert Fleischer of the University group. Another adherent is Wendell Wollam, son of Roy and Decil Wollam, who is assisting the pastor of the Presbyterian Church in Tucson of which Roy Wollam was formerly pastor.

WHAT BALTIMORE YOUNG FRIENDS HAVE DONE

Since the end of May, when Baltimore Young Friends determined to put into terms of action their pacifist principles in a world at war, an average of twenty-two young people have been at work for Friends Overseas Relief, their own organization. Park Avenue Monthly Meeting made available several rooms in the school buildings for the work of sorting, cleaning, mending, and packing clothing and shoes for victims of the war in Europe. All materials so made available are sent to the Service Committee store-room in Philadelphia.

An intensive advertising campaign was conducted in June through press and radio; through the Private School Association, and through letters to ministers of Baltimore. The response was overwhelming. Contributions had to be heaped on the floor while an urgent call went out to other young Friends for aid. Older members of the two Baltimore Meetings were asked to sew on Wednesdays to supplement the work of the younger group. Several young Mennonite women helped during the summer. To date, 302 cartons of clothing and eight bags of shoes weighing more than six and one-half tons, have been shipped. An audit as of October 14 showed that there were included in these packages 2,853 women's and girls' dresses; 1,092 pairs of stockings; 872 sweaters; 832 blouses, and uncounted heavy overcoats and suits.

Although the amazing response to the advertising campaign made it inadvisable to publicize this work further during the summer, the appeal is now being renewed.

REGIONAL CONFERENCE AT WILMINGTON, OHIO

In cooperation with the American Friends Service Committee a Regional Conference of Friends and others was held at Wilmington, Ohio, Friends Meetinghouse, December 5 and 6. The subject of the conference was "The Quaker Program of Service in a World of Conflict." Raymond Wilson, Howard Elkinton and Jeannette Stetson were the leaders of the conference, and left

with all in attendance a deeper realization of the meaning of the A.F.S.C. program and of Friends' peace testimony.

More than 175 were present at the closing session of the conference, and almost 300 different persons during the four sessions all together, coming from Cincinnati, Greenhills, Chester Hill, Barnesville, Athens, Columbus, Selma, Mt. Union College, Antioch College, and other places outside of Wilmington Yearly Meeting, which was also well represented.

As a result of the Regional Conference, messages of love and understanding were sent to Edwin Sanders at Newberg, Oregon, and Paul Ackermann at Portland, Oregon, who were recently on trial for refusing to register for conscription.

Following the conference, Percy M. Thomas spent December 8 and 9 in Wilmington, where, as Promotional and Educational Secretary of the Five Years Meeting, he met with five of the Yearly Meeting committees to discuss plans of work for the coming year.

Guy Solt spent two days in Wilmington recently, addressing three groups on the subject of the conscientious objector. He spoke also at two sessions of Center Quarterly Meeting which was held at Chester Meetinghouse near Wilmington.

The November meeting of the Men's League of Wilmington Meeting was held jointly with the Men's League of Cincinnati Meeting at Cincinnati. Wilmington Friends took with them the speaker of the evening, C. E. Benlehr, a returned missionary from India who now resides in Wilmington.

The Whatsoever Circle of Wilmington Meeting is serving Fellowship dinners every month, which are well attended.

SPECIAL OBSERVANCES IN XENIA MEETING

Xenia, Ohio, Meeting, Wilmington Yearly Meeting, has been strengthened and inspired by several special services during the past weeks.

The meeting felt much favored to have Zephaniah Cunningham of Jamaica, November 3. He made a deep impression in every contact, assisting in the weekly service at the county jail on Saturday evening, teaching in the Sunday school and touching hearts with his earnest message on Sunday morning.

On Sunday evening, November 3, New Burlington Young Friends united with the Xenia group at 6:30 for a meeting of discussion on "What It Means to be a Member of the Church." Donald Haines serving as leader. At 7:30 p. m. the two groups had charge of the worship service, Doris Leach presiding and Alice Whetstone leading the worship, both of Xenia, the New Burlington

young people giving several short messages and special music, all of which was very inspiring.

World Temperance Day was observed October 27. In the evening service the subject was presented by short talks and readings by several different members. On November 24, Richard Haley, President of the Ohio Youth Temperance Council, gave an instructive message on the question of prohibition.

Rally Day was observed October 6 following a city-wide survey and invitation made under the direction of the Ministerial Association. This survey covered both the homes and the pupils of the public schools. At the Friends Church the pageant, "The Things That Are God's," was presented. In two successive evening services special consideration of the Queries was made, each Query was assigned to one or two persons to study and comment on. One lasting impression was that almost every speaker felt that the Query assigned him or her was the hardest one.

Four boxes of clothing and an offering of \$64 was sent to the A.F.S.C. early in November.

WORKERS CONFERENCE IN BANGOR QUARTER

In connection with Bangor Quarterly Meeting of Iowa Yearly Meeting, at Stanford November 22 to 24, a workers' conference was held Friday morning. Devoted to three departments of work, Peace, Stewardship and Temperance, it was the general testimony that the conference was very helpful.

In consideration of Peace, it was agreed that the present situation is bringing many problems to the conscientious objector, who now more than ever needs the support of the Church. Our peace-time emphasis is still valid and needed. The Church must prepare herself for the ordeal that is ahead. It was hoped that each meeting will organize to help its young men both materially and spiritually.

Christ works through his Church, and if it is to be the open channel through which he can work unhindered, it must accept the obligations and implications of a real and personal stewardship.

Intemperance is rampant in many ways. It is urged that we quit our inactivity and defeatism and begin at once to operate effectively and personally. The emphasis was placed on our doing the many little things that can be done by all of us rather than to look for the more spectacular attack. Teach the principles of self-control in home, church and school. The arousing of the membership in its responsibilities was urged.

Friday afternoon the Meeting on Ministry and Oversight was held, when Guy Harvey of Liberty spoke. Paul Barnett, pastor at Lynnvile, spoke to the group Saturday morning. Following the lunch hour came a meeting of the Woman's Missionary Society, when reports were given not only of the various Quarterly Meeting activities, but of the triennial meeting at Indianapolis. The regular business meeting was held at two o'clock. Edgar H. Stranahan of Oskaloosa presented the message Sunday morning, and the closing session Sunday afternoon was sponsored by the young people under the leadership of Edith Wines of Legrand.

MEMO ON DEFENSE

(Continued from page 2)

nary taxes would want to be sure before refusing, that the former were really segregated for defense purposes. He would not refuse merely because increased taxes were labelled "defense taxes" in the effort to popularize them, although they went into the general fund of the government.

Some Friends make a distinction between doing military service and paying taxes for military purposes. Their argument is that the government cannot obtain the service without the individual's consent. He may refuse and incur a death penalty; but the government cannot compel the personal service of an individual determined to refuse. The government can, however, obtain money by distrainder, tax sales or similar methods, and the individual's refusal to pay merely provides the government with the opportunity to obtain even larger sums through penalties. This argument does not take account of the possible value of a public testimony against the "defense program," even

though such testimony is ineffective in preventing the execution of the program.

Some Friends who feel that it is impossible to refuse to pay taxes, feel nevertheless that they should make some kind of protest as they pay. Others feel that any such protest is futile.

It appears that the problem raised by "defense taxes" deserves examination. This memorandum may help raise some of the questions involved.

WHEN CROSSED FINGERS WERE UNCROSSED

The Washington International Club has started a new year of activity: The International Student House, general quarters of the organization held its traditional open house on Sunday evening, October 13, while everybody kept his fingers crossed!

Since this is a rather unfavorable year to communicate with peoples of other lands, there have been few European students around the house. As Mrs. Grace Lowry, the director of the house put it, "This is the year for Latin Americans." And they certainly are the only foreign specimens to be found with regularity around Washington.

But when we were prepared to deal with Latins for the whole evening, to our surprise and delight there came a wave of representatives from almost every country on the map (and even of countries not on the map). Brazilians, rather symbolically, were the first to come. From then on it was practically impossible to keep track of everybody: Greeks, Italians, Finnish, Norwegians, Japanese, Turks, Poles, Frenchmen, Chinese, Filipinos, Hawaiians, Russians, and Czechs. Latin America was represented by Mexico, Porto Rico, Brazil, Argentina, Chile and Nicaragua.

The House was a bee hive from 4 in the afternoon until 8 at night. People were navigating in an ocean of friendship and cordiality. Everybody introduced himself to the others and in a few minutes the most varied topics of discussion were blooming in every corner of the house. Strange to say nobody said a word about the war.

With this tea, the House formally began its annual program of promoting understanding among the peoples of the globe.

HUMBERTO ARRIAGADA,
Student from Chile.

TITHE IN HARD TIMES

This is the title of a bulletin published by The Layman Company especially for these times. Layman bulletins on tithing, thirty-two in number, including sixteen in new type form and just revised, are printed in regular two-page church bulletin size so they may be used by every church issuing a weekly calendar. The two blank pages of each bulletin provide room for announcements of the local church. This arrangement not only affords valuable instruction, but also saves one-half of the printing cost as well as paper. A sample set containing thirty-two different tithing bulletins will be sent to any address, postpaid for 20 cents. When you write please mention your denomination.

THE LAYMAN COMPANY.

730 Rush Street, Chicago, Ill.

You cannot maintain democratic institutions by the form of words or by taking occasional patriotic vows. You maintain democracy by making the institutions work as they are intended to do with the full confidence of the people.—CHIEF JUSTICE CHARLES EVANS HUGHES of the U. S. Supreme Court.

The President's Speech

By William C. Dennis, President of Earlham College

LAST night the President spoke. It was a powerful speech, perhaps the most skillful and persuasive of his career. But a great speech can reach a wrong conclusion, and the President spoke for war; let us not deceive ourselves, he spoke for war. He has already led us into limited war in an international sense and he is now leading us to war in every sense. Let there be no misunderstanding, I do not question the President's good faith when he says, "Our national policy is not directed toward war," but I say respectfully that irrespective of his intentions, the unescapable consequence of his words, if they are implemented by the American people by deeds, is war and nothing else, and war concerns the lives of our children and the liberties of our grandchildren. Every American, no matter how humble, has the right, and every American who feels as I do has the duty, to raise his voice in respectful and earnest protest against the course which the President has charted out for us.

The President proposes to "do all we can now to support the nations defending themselves against attack by the axis;" to supply them "the implements of war, the planes, the tanks, the guns, the freighters;" to send them "every ounce and every ton of munitions and supplies that we can possibly spare." He proposes in our defence "to integrate the war needs of Great Britain and the other free nations resisting aggression;" to make us "the great arsenal of democracy." He says that "we have furnished the British great material support and we will furnish far more in the future," and that it is no more uneconomical for us to do that than it is "for Sweden, Russia and other nations near Germany to send steel, ore, and oil and other war materials into Germany every day." Sweden is a helpless victim threatened with starvation and invasion. Russia is an accomplice in the partitioning of Poland. Assuming that these governments as distinguished from private individuals are trading with Germany, does the President seriously compare us with them?

The platform upon which the President was elected said, "We will not participate in foreign wars," and pledged to liberty loving people wantonly attacked "all the material aid at our command consistent with law, and not inconsistent with the interests of our own national defense." The law referred to is of course primarily international law, the law which governs the relation of states. This law, while permitting the sale of munitions of war by private individuals

to belligerent governments, forbids such sales by governments themselves. We threw this law to the winds in the destroyer deal; now the President is throwing it to the whirlwinds.

The President's language with respect to the Axis Powers leaves as little doubt as to where he is going as do his promises with respect to aid to Britain. He takes pains to class Germany, Italy, and Japan together. He says that they intend to conquer the world, that England and Greece are blocking their way on our Atlantic and the Chinese on our Pacific side; and he adds significantly, "in the Pacific is our fleet." He says that the "new order" in Europe and Asia is an "unholy alliance of power and pelf to dominate and enslave the human race," and he compares Germany, Italy, and Japan to a "gang of outlaws." This is not the place to question the justice of these characterizations, and I am sorry to be compelled to admit that there is much in the conduct of these three great nations which tends to justify the President's strictures. I do question the wisdom of such language from the mouth of the Chief Executive whose avowed purpose is "to keep you now, and your children later, and your grandchildren much later out of a last ditch war for the preservation of American independence." . . .

It is now or never. There is a strong party in Congress led by able and sincere men, among whom are Senators Willis and Van Nuys and Congressmen Ludlow and Springer of our own state of Indiana, and many others who desire to keep us out of war by avoiding the steps which must lead to war. But these men will be powerless unless they have support from home. The President's speech will be greeted by a chorus of approval from the war party in the country. Unless there is an immediate and strong reaction from those who disapprove both the tone and the substance of the speech and who believe that every effort should be made to keep the peace, war is inevitable. I submit that now is the time for every man and woman who believes in peace to write the President, his senators, and his congressmen insisting that the United States revert to honest neutrality as defined by the platform upon which the President was elected, i.e., material aid to Britain "consistent with law and not inconsistent with the interests of our own national defense." Let us have, immediately, anti-war meetings in every community. Friends over the country may well be expected to lead in this effort.

Richmond, Ind., Dec. 30, 1940.

APPEARS IN NEW DRESS FOR THE NEW YEAR

Felicitations to our Friendly colleague, *Friends Missionary Advocate*, on its bright, cheery appearance in new dress as presented in the January number. And congratulations to the new editor, Dorothy Pitman, on this, the initial number under new management. The format and makeup of the magazine have been modernized to present a very attractive appearance. The monthly periodical is now published as well as edited in Richmond, which is also the home of the new Treasurer and Subscription Manager, Nelle V. Little.

While complimenting the new officers and new regime, we would also give an editorial "hand" to Lenora N. Hobbs, Editor, and Myra Jenkins, Treasurer, retiring officers, who served the *Advocate* faithfully and well for so many years.

SENTENCED TO ONE YEAR AT HARD LABOR

As we go to press, word comes from Oregon that at their reappearance in the Federal Court in Portland on December 27, Edwin A. Sanders, of the Pacific College Faculty, and Rev. Paul R. Ackermann, Methodist minister of Portland, were sentenced to do road work for one year for declining to register for the draft.

ALBERT WILLIAM MACY

A Pasadena Friend, writing of the passing on November 18, of Albert William Macy, writes that "it leaves a lonesome place against the sky" of our meeting and our fellowship." His passing also leaves a lonesome place in the columns of *THE AMERICAN FRIEND*, to which for many years he had contributed freely of his whimsical and penetrating verses. We mourn the loss of a dear personal friend no less than that of a generous contributor.

Albert W. Macy was born near Economy, Indiana, on January 18, 1853, the son of Perry T. and Charity Mills Macy, the former being a Friends minister. Reared near Mooresville, Indiana, he was graduated from Earlham College in 1877, where he was editor of the college paper, *The Earlhamite*, during his senior year. In 1878 he was married to Emma Catherine Mills at Bridgeport, Indiana, who preceded him in 1916.

From his college days on Albert Macy was actively identified with the literary world. He was a boyhood and lifelong friend of the Hoosier poet, James Whitcomb Riley, several of whose poems he published for the first time. He still had in his possession unpublished Riley

manuscripts, and gave more than two hundred lectures upon the life and poetry of Riley on the background of his close personal contacts.

For more than twenty years, with headquarters at Chicago, Albert Macy was western representative of the Mac-Millan Company, the Oxford University Press of England, and other publishing houses. During that period he and his family lived in Western Springs, Illinois, where he faithfully filled his place in the meeting and community life.

Since his removal to Southern California twenty-one years ago, he has been well known in the literary life of that section. He was at one time President of the Scribblers' League of Los Angeles, and was the first President and life honor member of the Pasadena Writers' Club. His poetry appeared frequently in Pasadena papers. As a memorial to him the verse section of the Writers Club, published each Sunday in the *Pasadena Post*, was on December 1st devoted exclusively to his poems. At the age of eighty-five, he won first award among nearly a thousand contestants for the best eulogy on Abraham Lincoln. This eulogy is now being used by the public schools of several States. He originated the column, "Blossoms and Briars," which he conducted for several years in the *St. Louis Press* and was the author of two books, "Short-Cut Philosophy," and "Curious Bits of History."

Funeral services were conducted at the First Friends Church of Pasadena, in charge of the pastor, R. Ernest Lamb. Albert Macy is survived by a son, Roy W. Macy, of Los Angeles, and by two daughters, Florence Beckett of San Antonio, Texas, and Lucille Gilbert of Birmingham, Michigan.

Concluding with the words of our Pasadena correspondent, "The 'cheery smile and wave of the hand' were characteristic of him and the memory of them brings to mind his gentleness, his quiet humor and his wholesome philosophy until that 'lonesome place against the sky' is filled with a new unfolding as, in the forest, added sunshine quickens new growth where a tree has fallen."

ESTELLA GARRISON

Estella Morrow Garrison, aged 58, pastor of the Hesper, Kansas, Meeting, died November 18 at her home in the adjacent Prairie Center community, ten miles west of Olathe. She was the wife of W. W. Garrison, pastor of the Prairie Center Meeting.

Reared at Westfield, Indiana, she taught school for several years in Indiana and later in the government schools in Panama during the building

of the Panama Canal. Her pupils were the children of the government officials and employees.

Returning to Indiana, she was recorded a minister in the Society of Friends, and in 1913 was married at Westfield. The couple held pastorates in eastern Tennessee at Maryville and Friendsville. Later they engaged in pastoral work at Goldsboro, North Carolina, and in adjacent meetings. In 1921 they moved to Kansas where both have participated in pastoral work, Estella Garrison continuing until her death. She has been prominent in the leadership of Kansas Yearly Meeting, having been for several years a member and secretary of the Evangelistic Board, as well as Recording Clerk of the Meeting of Ministry and Oversight.

She is survived by a step-daughter, a son, and one sister and brother. Funeral services were held at the Prairie Center Friends meetinghouse, with burial in the Hesper cemetery.

BIRTHS

At Monterey Park, California, on November 2, 1940, to Noble and Frances Sullivan Soots, a son, Robert Clyde.

MARRIAGES

ELKINTON-STURGE—December 14, 1940, at Moorestown, New Jersey, M. Teresa Sturge, daughter of Mrs. Lucy Sturge of Birmingham, England, to J. Russell Elkinton, son of J. Passmore and Anna Griscom Elkinton, of Moylan, Pennsylvania. Dr. Elkinton is a member of the research staff of Yale Medical School. At home at 149 Livingston Street, New Haven, Connecticut.

HUDSPETH-ROBINSON—November 21, 1940, at Fullerton, California, Audrey Robinson to Clayton Hudspeth of La Habra. At home in Santa Monica.

WHEELER-PURDY—November 30, 1940, at Whittier, California, Gladys Purdy, daughter of Mr. and Mrs. Floyd Purdy of Whittier, to Forrest Wheeler. Moses T. Mendenhall, minister. At home in San Diego, California.

DEATHS

AVERY—On September 21, 1940, at her home in Buena Vista, Colorado, Lucy Rush Avery, aged 75. The daughter of John B. and Keturah Jay Rush, she was born near Jonesboro, Indiana, in 1865, and went to Kansas with her parents

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when she was quite young. She married Irving L. Avery thirty-seven years ago, who survives her, along with her sister, Vera Rush Binford, of Wichita.

Fry—On November 10, 1940, at the home of her son in Denver, Colorado, Martha H. Fry, aged 69. She was born July 13, 1871, at Adrian, Michigan. In 1895 she was married to Walter Fry at Wankee, Iowa. Moving to Ft. Lupton, Colorado, in 1910, she began what was to be a period of many years as the faithful companion of her invalid husband. Taking residence in Denver in 1923, she became a valued member of North Denver Meeting, where her wisdom and spiritual insight as a member of the Meeting on Ministry and Oversight were always appreciated. She is survived by her son, Ralph Fry, and her daughter, Marie Fry Kirkendall of California.

HADLEY—On December 8, 1940, at her home near Northbranch, Kansas, Gertrude E. Hadley, aged 64. Thirteen years of her earlier life were spent in educational work near Cherokee, Oklahoma. She was graduated from Friends University in 1915. In 1914 she was married to J. Perry Hadley, and for five years with her husband and family she served as missionary under California Yearly Meeting at Kotzebue, Alaska. She was a member of Northbranch Friends Meeting where she occupied many places of responsibility in missionary, temperance and educational activities. She was always thoughtful for the welfare of others and deeply concerned for every good cause. Although occupied with church and community interests, her home and family always received first consideration. She is survived by her husband, two sons and a daughter. Funeral services were held at Northbranch Friends Church, with Marva Jackson in charge; assisted by Ludlow Corbin and Versa Harvey.

JOHNSON—December 1, 1940, at Brooklyn Center, near Minneapolis, Minnesota, James Arthur Johnson. The son of Anthony and Hannah Ellis Johnson, he was born in Ohio and went to Howard Lake, Minnesota, with his parents when he was about nineteen years old. In 1909 he was married to Charity Dix Barton. They lived near Highland until five years ago when they moved to Brooklyn Center. He was a birthright Friend. Funeral services were held at Enga Memorial Chapel in Minneapolis, December 3, with Wendell Hanson, pastor of the Friends Meeting there, in charge. Burial was at Howard Lake cemetery. He is survived by his wife and three sisters.

PRESCOTT—On December 14, 1940, after a brief illness, Louisa Prescott,

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JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania

aged 69. She was born at Guilford, New Hampshire, and began her professional work as a teacher in Concord. Later she went to Boston, Massachusetts, and taught in the public schools there until her retirement in 1939, having taught over thirty years. When special class work for underprivileged children was first introduced into her school, she with a friend, Mary Gove, volunteered for this work, devoting her best effort to these children for the rest of her teaching career. She was a member of Boston Monthly Meeting and served in official capacity at various times. Her truly generous and sweet nature endeared her to all who knew her, and the memory of her life is a benediction. Funeral services were held in the First Methodist Church of Concord, where she had made her home since retirement, with her sister, Annette Prescott, who survives her. Friends from Boston and Weare were in attendance, George Selleck and the pastor, Edgar B. Wilson, in charge. Burial was at Epping, New Hampshire.

THILO—On December 8, 1940, at her home in Los Angeles, California, Frances Thilo, aged 57. She was a graduate of the University of Southern California and was interested in the missionary work of First Friends Church. Funeral services were held on December 11, with R. Ernest Lamb, her former pastor, in charge. She is survived by a sister, Mamie Thilo.

WEEKS—November 30, 1940, at a hospital in Rapid City, South Dakota, Olive Knowlton Weeks, aged 65 years. She was born near New Sharon, Iowa, in 1875, the daughter of Simon and Susannah Brackney Nurdyke Knowlton, and in early childhood moved with the family to Graham, Kansas. Upon the

sudden death of her father, the family returned to Iowa to live with the maternal grand-parents, some time later moving into South Dakota. Educated in the public schools and at Wessington Springs Seminary, she taught school for a time in Iowa. In 1893 she was married to Fred C. Weeks, and to this couple eight children were born. A birthright Friend, she served as clerk of her monthly meeting for twenty years. After her marriage, she and her husband established a home in Wessington Springs, where they lived until his death. She is survived by six children. Funeral services were held at Harmony Friends Church, near Wessington Springs.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street, Halsted streetcar—"11thth Sacramento," get off at Longwood Drive. Helen Simerly, Clerk, 8940 South Ada Street.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis V. Benson, 745 Sherman Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 2911 Eden Avenue.

DARTMOUTH, MASSACHUSETTS

Allen's Neck Friends Meeting, Horseneck Road. Morning Worship 10:45 a.m., Bible School at 12 m., Charles T. Gifford, Supt., Minister, Harold B. Kuhn, Tel. WESTPORT 32-13.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for 11 a.m. Worship, Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 1806 Warrington Drive, Detroit, Michigan.

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., Worship 11 a.m., C. E. 6:30 p.m., Leonard S. Phelps, Clerk, 1228 W. 23rd St., RT-4815.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 1300 S. Seventh Street. Telephones: Bridgeport 7522, Atlantic 5928.

NEW YORK, N. Y.

Grammercy Park Meeting, 221 E. 15th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors Welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a.m., Meeting for Worship, 11:00 a.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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